The Bombay Guardian.

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WEEKLY REVIEW.

—What good does the editor of the *Friend of India* expect to accomplish by such an article as the one in his last issue entitled "Protestantism Crazed?" If there were a large and influential party in India holding the extraordinary opinion that the mere profession of Protestantism secures a man against the possibility of doing anything indecorous, there might be a call for such an article. If half a dozen or more persons in Scotland choose to call themselves an anti-papal league and write impertinent letters to Mr. Gladstone, is that a reason why journals in India should gird up their loins to denounce such manifestations as though they constituted one of the great perils of the day? The article is one that Romanists will delight in. The *Friend* says:

"In fact, the men who wrote or dictated these letters to Mr. Gladstone are among the greatest enemies to Protestantism, for they rouse against it the indignation of all who can think calmly on religious subjects."

They who think calmly on religious subjects will be able to preserve their calmness even though some unseemly letters may have been addressed to Mr. Gladstone by nameless individuals in Scotland, just as they preserve it when they see that men belonging to the Protestant community have been taken up as thieves, swindlers or murderers.

"Perhaps there is nothing that is so likely to win Mr. Gladstone the sympathy of his Conservative opponents as the persecution that a crazed Protestantism has directed against him for his attendance at Ritualist services. The real fact is that Mr. Gladstone is a Ritualist. We should say that he has a great faith in the services that low Churchmen condemn. But that, be the faith right or wrong, is a matter for Mr. Gladstone's conscience, and not for these vulgar and insulting members of the Edinburgh Anti-Papal League. It is a great pity that Protestantism has to bear the blame of proceedings that would disgrace any faith, even if it came forth at first bearing the undoubted impress of the Divine Will."

Well, we differ from the *Friend* in the opinion expressed that such demonstrations as he refers to can disgrace the Protestant faith. They simply reflect on the taste and judgment of the individuals from whom they proceed.

—Homer sometimes nods, and so does Reuter, rather frequently of late. The telegram about the Bishop of Calcutta having obtained three additional bishops for India, is a mistake.

—To effect some improvements in Rome, the Italian Government requires to remove certain monastic buildings which happen to be under the protection of France, and the minister of France at the Papal Court interposes his veto against such action. Some unpleasant disputes have arisen in consequence, and it remains to be seen which power will give way. As the Italian Government offers compensation, the French are clearly in the wrong; and besides, it is a question if the Italian Government can recognize any such *imperium in imperio*.

—Mr. Cowasjee Jehanghir, C.S.I. has given away about 14 lakhs to various useful objects; it is proposed to raise a large sum of money for the purpose of placing a statue of this gentleman in the city which owes so much to his munificence. But on the supposition that Mr. Cowasjee Jehanghir is really a philanthropist, it would seem that if the testimonial took the form of relief to the starving inhabitants of Persia, it would be more agreeable to him. We do not think it good taste to erect a statue to a man in his life-time.

—The great strike at Newcastle seems to have terminated in favour of the men, who are only to work nine hours in the day. If only we could reasonably hope that the men would make a good use of the leisure hours thus given to them daily!

—Mr. Hallums, Superintendent of Police in Bombay, known to all of us, comes forward to testify that his son was suffering badly from leprosy, and has been completely cured. Similar testimony is given by others. There can be no doubt that Dr. Bhau Daji has cured a number of persons who were affected with this disease. Is it not time for Dr. Bhau Daji to make public his treatment, in all its details, so that in hundreds of other places something may be done for the relief of this unhappy class? He will find in 2 Kings vi. and vii. an account of the way in which a besieged city, reduced to the utmost straits of famine, was indebted for glad tidings of boundless stores of food in the deserted tents of the enemy, to four lepers. These lepers after having helped themselves abundantly to the good things so unexpectedly found by them, said one to another, We do not well; this day is a day of good tidings, AND WE HOLD OUR PEACE. The responsibility of having knowledge for the want of which thousands were dying, was more than they could bear; and they hastened to the gates of the city to tell them of the discovery they had made.

—We shall await with some solicitude the particulars of the great fire that destroyed 12,000 houses at Chicago last Sunday. In several of the English periodicals, parties who have lately visited America, have had much to say of the unexampled progress of Chicago which, almost at a bound, has become one of the finest cities in the world. There is no country where fires are of such frequent occurrence as in America. The destruction of property by the fire at Chicago is said to be 150 millions, by which we are probably to understand, so many millions of dollars; but even this sum seems incredible; it is half a dozen times as great as the value of property destroyed in the great fire of December 1835, in New York. Bombay was almost wholly destroyed by fire in February 1803, but we do not remember to to have seen any account of that event.

—The Roman correspondent of the *Pall Mall Budget* says that Father Tomasi delivered a discourse in favour of the temporal power at Rome, in which he spoke of Pius IX. as God upon earth (*Iddio in terra*). In the middle ages there was a medal struck with an inscription designating the Pope *Deus in terra*. (2 Thess. ii. 4.)

—We have received the first number of the *Dumbhaharak, or Exposer of Hypocrisy*, a Marathi journal, to appear monthly.—A Review of Baroda Affairs in 1871.—Lecture on The Descent of Man, by Archdeacon Pratt.—Lecture on the Marriage Law in India, by Norendro Nath Sen.—Report on Vaccination in the Bombay Presidency.—Review of Christian Literature in India.—The Old Immigrants of Mauritius.

The *Athenæum* says that Dr. Macleod in his Peeps of the Far East presumes of his readers a surpassing depth of ignorance as to every thing Indian. 'Does any one require to be told,' says the critic, 'that the Deccan is a name applied generally to the great plateau of Western India?' Yet the *Athenæum* makes a signal geographical blunder in his brief disdainful notice. Dr. Macleod when in Bombay took a run up to Kolgaum, about 24 miles from Ahmednuggur, to witness the ordination of a Native Pastor. An extract regarding this is introduced by the *Athenæum* as follows: "He thus speaks of the missionary movement in Malabar"(!)

It is with very great regret we meet with the announcement contained in the following, from the *Inverness Courier*:

A rumour has been current for several days of the sudden death of a devoted missionary, Mr. John Fraser, of Baghdad. We regret to be informed that this rumour, which came from Beirout, has been confirmed by a letter from the Bank of Baghdad of date 2nd August, just received in London. Notwithstanding recent illness, and the prevalence of cholera and famine in and around Baghdad, Mr. Fraser adhered to his post, till, on 20th July, he consented to accompany the Quarantine Doctor, who was under orders of the Turkish Government to visit a plague-stricken district. At three days' journey from the city he sunk under exhaustion produced by excessive heat, but full details of the sad event have not yet been received.

Mr. John Fraser, now in his 39th year, was the fourth son of the late Provost Fraser of Inverness, and bore his father's name. The eldest son of the family is Mr. Alexander Fraser of Cobourg, Ontario, and a member of the Legislative Assembly of that province; the second son is the Rev. Donald Fraser of Marylebone; and the third the Rev. William Fraser of Edinburgh. Though very thoroughly educated for the Presbyterian ministry, John Fraser never sought ordination, and, showing strong bent toward individual freedom of action, never acted under any missionary committee. His chosen work was to serve as a pioneer, opening up new ground, and pressing forward in Christ's name into arduous fields and among neglected populations; work for which he was singularly qualified by his faith, courage, self-denial, and elevation of spirit. His labours in this country were so abundant and wide spread that he will be deeply

lamented by many in both Highlands and Lowlands. His first labours in the East were at Cairo, in Egypt, where he laid the foundation of a thorough acquaintance with the Arabic language. Thence he removed to Beirout, where he taught for some time in the Syriac Protestant College—making excursions into the region of the Lebanon, and not only preaching in the villages, but reading the Greek Testament in the Maronite and Greek Catholic convents.

In Baghdad, his last station, he laboured among Mahomedans and Jews, and cast wistful eyes towards Persia; but like Henry Martyn, whose spirit he breathed, he has died and been buried far away from his native land and kindred. But he has not lived or died in vain. He rests from his labours, and his works follow him. He is a witness, that the spirit of heroism and martyrdom is not extinct; and that, while men who love their lives lose them, a man who hates his own life, for the Lord's sake, "keeps it to life eternal!"

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THE HINDU REFORMER ON CHRISTIANITY. V.

The *Reformer* kindly gives us its own views as to the characteristics of Christianity. And first he tells his readers that Christianity represents all death as a result of sin. But if any physical fact can be demonstrated, he tells us, it is the fact that countless ages before man trod this earth, death ranged and revelled among its occupants. The writer however shows that he is very imperfectly acquainted with the Bible. There is not a passage in the Old or New Testament that teaches what he declares to be a characteristic of Christianity. God said to Adam concerning the forbidden fruit, In the day thou eatest thereof thou shalt surely die. Again, The soul that sinneth it shall die. (Ez. xviii. 4.) Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (Rom. v. 12.) We altogether repudiate this alleged characteristic of Christianity. The Bible teaches that when sin entered this world a curse entered it, and we have yet to meet with a reasonable man who would think of denying this. We believe that if sin had never entered, this world would have been in many respects different, inasmuch as man would have stood on a very different footing relatively to God from that which he now occupies. At all events, we are happy to be able to assure the *Reformer* that he is completely at fault in this his first specification of the peculiarities of Christianity. We begin to fear lest he may have got his ideas of Christianity not from the Bible, but from the pages of its opponents.

The second characteristic of the religion of the Bible pointed out by the *Reformer* is the efficacy attributed to the first act of disobedience, entailing condemnation on generations of unborn men and women. We agree with our contemporary that to make men responsible for guilt incurred not by themselves but by another, were an utter violation of justice. We do not find, however, that the Bible teaches any such thing. Let him look at the text quoted above from Romans: death passed upon all men for that all have sinned. In the first and second chapter of that epistle he may find the doctrine of man's accountability argued out; but in fact, it is everywhere on every page of the Bible; men are responsible for the deeds done in the body, for their acts, words and thoughts, according to the measure of light bestowed upon them. It is true that sin entered the world, first, by one man; it is true that, by a law of nature, children readily imitate their parents; the children of idolaters are generally idolaters unless they enjoy the benefit of some instruction which their parents had not. If the critic numbers among his acquaintances some one who has been many years the slave of opium, let him notice his children and see how injuriously they are affected by the father's sin. The father's sin is visited upon the children; but this is simply a law of nature, manifest to all. Every man is conscious of freedom; of the power of choice; no man is under compulsion to choose evil; he has a nature that may be swayed by motives; all this the Bible constantly recognizes, and it addresses all men as capable of being influenced by motives. We deny therefore the second characteristic of Christianity alleged by the *Reformer;* we find in the Bible no such dogma as that men are condemned and punished for the sin of Adam.

The *Reformer's* third characteristic is the Satanic agency and its immense power. He has failed however to distinguish just what it is in the Christian teaching regarding evil spirits that is peculiar to Christianity. The Hindu books have their Rakshases, Deityas, Devas, Bhoots and the like; and there are multitudes of altars in this very city of Bombay erected to Bhoots (devils), who have to be constantly propitiated that they may not send calamity upon the family. The peculiarity of the Christian teaching about devils is that they are represented as influencing the minds of men and soliciting them to evil, without however interfering with their free agency, any more than when a man is solicited to evil by a fellow man. The representation is that in man's freedom they find a theatre on which they can contend with God, which they could not otherwise have had. The responsibility connected with moral agency is in this way shown to be immense. But the Bible shows that the truth of God shall at the end obtain a complete victory over man and his secret ally, at once. Why not immediately? the *Reformer* asks; why should untold millions die condemned to everlasting troubles, because of this triumph of Satan? As we have said, man is himself responsible for the abuse of his freedom, and the promise to all is, Resist the devil, and he will flee from you. But we beg to call the attention of our contemporary to the fact that God governs the universe not by omnipotence alone, but in a way to reveal all his perfections. Man was created free; not with a little bit of freedom that he might go a little way in freedom and then be arrested, as a mother puts out her hand to check her infant just beginning to walk; we all know that no such attenuated gift of freedom has been bestowed upon us; our freedom is all but unlimited; there is no absolute check to hinder any measure of progress either in evil or in good; Adam and his descendants, abiding in the truth, might have enjoyed the companionship of angels and of God, or departing from God, might sink into diabolic wickedness. Of the actual existence of this prodigious freedom every man is conscious, and so we need not discuss it as a characteristic of Christianity. Christianity teaches that God intended to give man a full opportunity of working out the issues of sin; man had chosen his own will, and should be allowed to choose it, even for generations and ages, that the whole universe might see what kind of a world sin can make for itself. The Bible every where represents God as omnipotent, doing according to his pleasure in the army of heaven and among the inhabitants of the earth; by a mere word he could sweep men and devils into nonentity; but his wisdom and all his perfections demand that the nature of man and that of other fallen spirits should have its full exhibition. In this connection we would like to say a word with regard to the responsibility of inquiry. God does not treat us as machines; He does not violently remove men from idolatrous systems to the truth; nor does he generally give evidence that vanquishes a strong bias of the mind; but He gives sufficient evidence, and lays every man under obligation to search candidly, to sift impartially, to prove all things, and especially to seek the wisdom that is from above. If any man will do (really wishes to do) his will, the same shall know of the doctrine, says Christ, whether I speak of myself or of Him that sent me. Just as soon as man shall cease to prefer darkness to light, polytheism, fetichism, devil-worship, idolatry, infidelity, atheism, caste, money, appetite to the knowledge and service and salvation of the true God, he may expect to see the power of God gloriously exerted on his behalf; sin and the curse shall disappear and heaven descend to earth. How important that every one to whom talent and influence have been given, should identify himself with the little band whose banner bears this inscription: Hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven.

EWALD ON THE EPISTLES.

For all that truly deserves the name of criticism we have a high respect, and have not the least reluctance to submit the Scriptures of the Old and New Testament to any legitimate and reasonable tests. But there are critics who begin by ignoring all that would tend to check the range of their speculations, and whose great aim is to excite the astonishment of men by the boldness with which they sweep away the beliefs that are most commonly entertained. There is a rivalry among these critics, and they are not more ardent in the commendation of their own discoveries, than they are in denouncing those of a fellow-critic. Tischendorf has done good service by his work, entitled, 'When were our Gospels written,' but he has at the same time given great offence; for he has taken the ground away from a number of stately pedestals on which certain critics were standing in various sublime attitudes. Ewald has lately published some new books on the Epistles, and the great guiding principle of his inquiries seems to have been something like the following. Whatever has been most constantly and strongly and universally believed among Christians, may be treated with supreme contempt and rejected as necessarily false; whatever is not new cannot be true; my critical faculty is quite sufficient to determine who wrote and who did not write this or that epistle, and at what time and under what circumstances it was written. He says to all the churches in all lands, to the myriads of ministers, to the many millions who are reading the Scriptures with reverence, prayer, and gratitude, Stop! I am, and I will tell you what is Scripture and what is not; and cutting up the New Testament into seve-

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ral parts, he kindly hands them one saying, So much is genuine, the rest is apocryphal. The epistles to Timothy, to Titus, to the Ephesians, Hebrews of course, Peter's second, Jude, and perhaps others, he discards as non-authentic. It matters little that his hypotheses are attended with enormous practical difficulties; that it would be simply impossible to show how these epistles, if for the first time produced thirty years after the Apostles were dead and gone, could obtain a reception among the churches as apostolical writings; all this is of little consequence; Herr Ewald's eyes, have they not been anointed with the eye-salve of modern criticism, so that he can tell at a glance when, where, and by whom an ancient document was written? But, it may be urged, there were apocryphal writings in the age succeeding that of the Apostles, and why should not some of these epistles be reckoned among them? Yes, there were apocryphal writings, and they were recognized as such by the churches, and rejected, and never at any time were they allowed a place in the canon; and the fact shows us that the early Christians did as they had been taught, proved all things, and were quite competent to see the falsity of writings that came to them unattested.

Ewald attributes the first epistle of Peter to Peter himself; but so does everybody; it will never do to leave the matter there: there must be an hypothesis concerning the epistle with our critic for the author, and it is this; one Silvanus is mentioned in the epistle; this Silvanus is really the writer of it, Peter having dictated it, but not without having been first influenced by Silvanus. This Silvanus we suppose to be Silas, and Silas was a companion of Paul at a certain period; we may presume that Silas adopted the Pauline views; these Pauline views crop up in this epistle, which ought to contain Petrine views only; therefore we conclude and affirm and publish to the world that Silvanus influenced Peter and taught him what to dictate, Peter then dictated and Silvanus then wrote the epistle, which concludes with the statement, 'By Silvanus a faithful brother, as I suppose, I have written briefly.' This hypothesis requires us to believe that the men who were fitted and commissioned by the Lord Jesus to lay the foundations of his kingdom among Jews and Gentiles, and who, in the providence of God, were actually employed for this purpose, accomplishing the greatest work recorded in all history, were men who were not quite sure what they ought to believe, and who could be led by one of their converts to write in a strain quite different from what they would otherwise have used. It is very easy for a man to sit in his study and frame hypotheses, but when one endeavours to bring these into conformity with all the facts of the case, he will find himself sadly discomfited. Brought into the presence of the great facts concerned in the planting of Christianity, these speculations about Peter and Silvanus appear simply absurd.

Ewald renders 2 Tim. iii. 16, thus: "All God-inspired Scripture is also useful for doctrine." What a wonderful revelation this! Who would have thought that inspired Scripture could be useful! The Greek construction is quite against this singular translation. In the previous verse the apostle had spoken of the sacred writings, and with reference to these and his use of the word 'sacred' he says 'all Scripture is God-inspired and is useful for doctrine' &c. The reference is to the Old Testament chiefly, with which Timothy had been familiar from his youth, and the object was to guard him and others who might be rejoicing in the superior fulness of spiritual privilege belonging to this dispensation, against anything like a neglect of the Old Testament. If the divine Spirit so watched over the sacred writings of the former dispensations, how much more might we expect that he would see to it that the inspired writings of the apostles should be guarded and attested and commended to the church, with all needed demonstration. But according to our German friends, the contrary has been the case; and fictitious writings have been palmed off upon the church as apostolic for 18 centuries, and the cheat would never have been discovered if it had not been for an Ewald!

WHAT IS TRUTH?

They were filled with wonder and amazement. (Acts iii. 10.) The reason why this miracle produced so great an impression was because the man was well-known as one that had been a cripple from his mother's womb. For many a year he had probably been carried daily to that most public spot, so that he was in a measure identified with it. The muscles of his lower extremities had never been used, and in the course of nature it would have been long before he could have got the use of them, even supposing him made whole; but the miracle was complete, as in the case of the men blind from birth, who saw at once without that education of the eye which is ordinarily necessary. Thus the power of Christ was shown to be the same as that which was put forth in creation, when man and other creatures were immediately placed in that perfect command of their members and faculties which is ordinarily attained by long continued practice.

Why look ye so earnestly on us? (12.) These disciples were very different persons from what they were when they disputed which should be greatest and who should sit next to Christ in his kingdom. In the previous chapter we read that many wonders and signs were done by the apostles. The miracle here related was probably one of the first of these and is given as a specimen of the others.

The God of Abraham, Isaac, and Jacob hath glorified his Son Jesus. (13.) Christ had said in his prayer, 'I am glorified in them.' These miracles were not the glorification of the apostles; could not have been wrought if they had sought their own glory; but they had learned the lesson 'not by our own power or holiness;' this is not our work; it is the work of God, the God of our fathers, who wrought such wonders in behalf of his people of old, and who now glorifies his Son in the midst of you. It is not strictly correct to say that the apostles had power to work miracles; or if we say so, all we mean is that God was pleased to work miracles in connection with their testimony, and according to their faith. Some in our days affect to speak disparagingly of miracles, as though they belonged to an infantine state of the church, and were not needed by, but would rather be a reproach to, the church of our days. Are we greater than the apostles? Is the world less unbelieving? Peter and John declared that God glorified his Son Jesus by such miraculous works of healing, and that is the way in which the matter is constantly spoken of in the New Testament. When the preachers of the Gospel are in any measure intent upon their own glory, of course such works would miss their aim, the simple glorification of Christ. If these signs of an apostle are wanting in our day, it is because the self-crucifixion of the apostles is wanting, no doubt.

Desired a murderer to be granted unto you, and killed the Prince of life. (14, 15.) Here was a word that might well have taken the pride clean out of the Jewish heart and for ever. The Prince of life, the desire of all nations, the embodiment of divine love, the Ransomer, the Healer, the Saviour of Mankind, the Hope of the ages, the Deliverer, came into the world, and spent 3½ years in showing men his grace, truth and power, and the final judgment pronounced by those who called themselves the people of God, was, that he was less worthy to live than the most outrageous murderer and foe of men. In this judgment, all mankind participates; for in every nation the Gospel has been rejected before it has been embraced. And the reason is not far to seek. Christ is the restored conscience of humanity; that from which we have fallen; and all the goodness that separates him from us is condemnation of us. It is like the production of the true will in the presence of a usurper, sitting in the midst of his palace with his forged will on the table before him. Men will pardon anything more easily than an assault upon their righteousness, what they call their righteousness; no matter how much grace may mingle with the truth to mitigate the shock of the assault. This is the offence of the Gospel, an offence which many are labouring to remove, by removing or hiding the truth, so as to leave only grace and let the sinner retain his throne, just putting up the name of Christ at his door, by way of nominal adhesion.

His name, through faith, hath made this man strong. (16.) We are witnesses that God raised from the dead this Prince of Life slain by you, said Peter. Nothing in the world could be more incredible to the Jews than that one whom they had crucified, whose strength they had seen poured out to the last drop of perspiration and blood, should have been raised from the dead; and they would have laughed to scorn a handful of Galileans, or any number of Galileans, asserting that they had seen him so risen. Something prodigiously greater than such testimony was needed and was afforded. Jesus himself was there and his presence was manifested in the most unequivocal way. If he had been there in the flesh, they would have said, It is just a case of striking resemblance; or they might have even denied the resemblance, remembering only Jesus in his death agony; but he was there in his divine power, doing mighty works in attestation of the Gospel preached by his servants, and showing plainly that he was at the right hand of the Majesty on high.

Through ignorance ye did it, as did also your rulers. (17.) They know not what they do, said Jesus on the cross. Not that this ignorance absolved them; 'with wicked hands' they had crucified the Lord of glory; they were responsible for their ignorance, light having been offered them; and even Pilate could see the malice and envy that actuated them. But their knowledge was limited; had they known better, their sin would have been simply unpardonable. Observe here the largeness of Peter's spirit, his capacity of doing justice even to those who stood before him as the murderers of his Lord; how different from that pettiness and narrowness which some imagine to have characterized the first preachers of the Gospel, fancying that philosophic breadth is their's alone. But no philosophy is worth anything that is broader than the truth.

When the times of refreshing. (19.) Instead of 'when' say 'in order that;' repent and be converted that your sins may be blotted out, in order that the times of refreshing may come. The times of refreshing are the blissful times of the reign of Messiah predicted by the prophets, for which they were eagerly looking. There was something to be done by them before those days might come. They were to get new hearts and come into God's narrow way, and receive forgiveness of sins through the crucified One, and open their hearts to his word: this was an essential preparation for the coming of the days of glory.

Before preached unto you. (20.) This Gospel must be preached in all the world for a witness, and then shall the end come. It is the word that gives life; 'born again of the incorruptible seed;' the word of the kingdom; and it is the word that shall judge those who reject it, at the coming of Christ.

Whom the heaven must receive. (21.) This was the difficult thing for the Jew to understand. Why should the Messiah need to be in heaven, to carry on the work of subduing the world unto himself, and destroying the works of the devil? This word was on the earth, and his Spirit, and his disciples; and his being in heaven did not preclude his spiritual presence with his disciples nor the manifestation of his power. His church is built on faith; faith is the gate of his kingdom; wherefore it was needful that men should know him not by direct vision (had that been possible) but in his word unfolded by his Spirit and illustrated by the lives of his people. The heaven must receive him that the hearts of his people may be drawn heavenward, for where their treasure is there will their heart be also. Risen with Christ, spiritually, by faith in Him crucified and risen, they set their affections on things above, and are wearied from the world. But there is not a being

on earth, not our nearest and dearest friend, whom we have such means of knowing as we have of knowing Christ. God has organized every being with a means of self-revelation, by looks, actions, words; but he has not organized any higher method of revelation than that whereby Christ is revealed to the believer; and the apostles saw incomparably more of the glory of Christ on the Day of Pentecost, than they had seen even on the Mount of Transfiguration. And they who shall see the Lord on the great white throne, though the manifestation of his Majesty may then be overpowering, will still be indebted to the Gospel for their truest conceptions of him. Into this Gospel angels desire to look.

PAUL THE MISSIONARY. V.

We desire at the present time to call attention to certain words of Paul, which express incidentally his views of the best method of conducting missionary work. We refer to the familiar passage in Rom. xv. 19—24. Paul is speaking of the things which Christ had wrought by him, "so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written, to whom he was not spoken of, they shall see: and they that have not heard shall understand. For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company." It is probable that the letter to the Roman Church was written at Corinth, about the year A.D. 59. It was some twenty years since Paul had been converted, and probably about fifteen since he started on his first missionary journey with Barnabas and Mark. There are several thoughts put forth in these few words, which throw light upon Paul's manner and plan of working as a missionary. And first of all, we notice an expression of the principle of non-interference—in accordance with which Paul shaped his missionary course. It was a passion with him, apparently, to get into an entirely new region, where Christ had not been named, and he carried this principle so far, as even to hesitate many years before visiting Rome, where there was already a church in existence. Paul's reluctance to go there arose not merely from unwillingness to interfere with another apostle, since so far as we know, there was no other apostle at Rome, but also from the conviction, that he could more usefully employ his time in founding other churches, in places unreached by the gospel preacher, which like the Roman Church, should be the means of spreading the truth throughout the regions affected by their influence. And it was not until Paul was ready to push his work into Spain, to reach which country he would naturally pass by Rome, that he deems it right to carry out his long cherished plan of visiting the church in that city. And when he does go, he goes not as a missionary to them; but as we judge from his words, more especially, to enlist the sympathies of the Roman Christians in himself and his new work in Spain, hoping to be helped forward by them, yet willing that his old plan of seeing Rome could thus, in the prosecution of a new missionary enterprise, be carried out; and purposing, incidentally, in communion with the saints there gathered, both to impart and receive some spiritual gift.

In a previous article we have alluded to the strong statement which Paul makes here, of the amount of work which he had accomplished, during the years of his missionary life. He claims to have fully preached the gospel, over a vast region, extending from Jerusalem to Illyricum; a region, the remotest limits of which are separated by a distance of six or seven hundred miles; to have done this in a space of not more than fifteen years, and to have done it so thoroughly, that now he has "no more place in these parts;" so that in the later years of his life, he must fain take up his journey to the extreme west, in order to find a suitable centre for his remaining labours. These are certainly strong expressions that Paul employs; but yet in connection with the principles of action on which he acted throughout his career, they seem very plain and simple. He cannot mean, when he says he has "fully preached the gospel" in all the countries included within the limits which he names, that as some suppose he has done all that could be done with the gospel; or that he has perfectly and thoroughly proclaimed it, as others think; but that he has fully preached it in the sense in which he was called to preach it; that is, that he has seized on the "strategic points;" he has established churches, of such a character, and in such central and influential places, that their power must be felt throughout a large extent of country. Paul's distinction between apostolic work, or missionary work, and the duties of a pastor, seems to have been very clear. The pioneer work of the apostolic missionary cannot, in the nature of the case, partake of the intensifying and thorough work of the pastor; any more, than in constructing a railway, the preparatory work of the surveying engineers who mark out the line, can be the same as the thorough work of the gangs of labourers who come after them, digging through the hills and filling up the valleys. Paul's work was of the former kind; and in this sense, he "fully" preached the gospel. But he intensifies this statement of the case; not only has he filled up his measure of labour in Asia Minor and Greece, but he has now no more place in these parts; nowhere to go and labour. Now we cannot but believe that there were multitudes of places, many of them of considerable importance, within those regions in which his life had been spent, where Paul could have gone and passed the remainder of his days most usefully, as a preacher of the gospel. Doubtless there were whole districts in Asia Minor or Greece, entirely without the gospel; even in chief towns of which there had been no centre taken, no church established; probably Paul might have passed his days not only usefully, but also quietly, without fear of persecution, in some of these places; and as he was getting to be an old man, what more natural than that he should seek some such quiet home, where he could spend his declining years in honoured and peaceful usefulness? But in Paul's mind, the question seems to have been, not "where can I be useful," but "where can I be the *most* useful?" Not "where is there need of my labours," but "where is that place in which my labours can be most effectual in promoting the spread of the gospel, not only now, but hereafter?" There were thousands of places where Paul could have been useful, every village and hamlet in all the region through which he had traversed, needed him, and needed him imperatively. Yet he had "no place in these parts." Says Tholuck, "The apostles were accustomed to carry on missionary labour in the metropolitan cities, leaving the further extension of the gospel to the churches established there, and, therefore after all to let the *pagani* remain heathen." The editor of a religious paper, a recent number of which has fallen under our notice, hits the nail very squarely on the head, when he says; "Paul occasionally touched, in passing, certain of the islands of the Mediterranean, but he did not stay there long. In the spirit of Cæsar's watchword, 'Ferire faciem,' he struck for the vital centres—the *ganglia* of the world's dominant influences at that time." If then, in the immediate region where Paul had been labouring none of these "metropolitan cities," these "vital centres," these "ganglia," were left unoccupied, if in all of them churches had been established, then was his work there done, and he, feeling that no suitable place for labour was left to him, could well say that he had "no more place in these parts." And in this sense, we take it, he did say it. Hence his route lay towards Spain.

It is evident that the present method of conducting missionary work is somewhat different from that adopted by Paul. We need not specify the particulars in which this is apparent; the general fact is plain enough. In view of this state of things, we desire, in conclusion, to ask one or two questions:

Have modern missionaries found out something which the inspired apostle did not know, and have they therefore advanced to methods of labour, better than those which he, without the light of the nineteenth century, could have been familiar with, or is the reverse the case?

If all the labour, and time, and money, which have been expended in conducting mission operations in small and obscure villages, in which the churches that are established can have but a slight and comparatively unimportant influence, had been spent in large, central cities, after the manner of Paul and his associates; if missionaries had sought less to affect the individual nerves, than the central "ganglia," and thus the whole body of the people, is it not possible, that Christianity might have had to-day a stronger and more commanding influence than it has, upon the nations among which missionaries have so long been at work? We do not say that it would; we only throw out the question whether it would not. We are far from affirming, or even feeling, that the missionaries who have thus laboured have not performed a great and important work, and one whose results will be permanent; we rejoice, with all who love the cause of missions, in what they have been enabled to achieve; yet in view of Paul's experience, as recorded in the New Testament, we cannot forbear raising the question which we have.

May the same infallible Spirit, who guided Paul and pointed out to him the best methods and places of labour, guide us also, so that, through us, the glory of our Master's name may be the most rapidly promoted.

C. W. P.

Epitome of News.

SATURDAY, OCTOBER 7, 1871.

—The Steamer *Lord Clyde* broke down off Deoghur. The *Phlox* brought her deck passengers to Bombay.

—*Bombay Gazette*: "Colonel Kennedy, 60th Rifles, has been ordered to England to report himself at the Horse Guards, where he will probably hear of something to his disadvantage; nor can his summons home be a matter of much surprise to any one, the disclosures produced by the Gilbert Court Martial concerning the method by which the discipline of his regiment was maintained being duly considered."

—Same; London: "An ecclesiastical question of some novelty has been mooted to-day. The Bishop of Winchester (Wilberforce) preached in the Scotch parish church of Glengarry, on Sunday week last, conducting the service in the Scotch fashion. Last Sunday the Archbishop of York performed the same feat in the same church, both prelates having been guests of Mr. Edward Ellice, M.P., whose property adjoins. The singular thing is that, according to the Act of Uniformity, the two prelates did what is illegal. I believe there is no doubt that both have broken the law, and there will be much discussion on the point. Public opinion of course applauds their conduct—all excepting the very High Church and Ritualist section, which is in agonies of tribulation at the backsliding of its own Wilberforce. The Ritualists have good reason for surprise. That Dr. Thomson should have fraternised with dissent and schism they would say was just what might have been expected, but that the Bishop of Winchester, who holds by the Apostolic Succession, Holy Orders, and consecrated places, should worship with Presbyterians, is worse than a grief—it is a scandal and humiliation. I believe the truth to be that all the leading men in the English Church have lately had their eyes opened to the necessity of something like common action among Christians, in a degree that is very remarkable. The meetings for revision of the Scriptures in company with eminent Nonconformists have also enlightened them as to the character and attainments of many of their brother Christians in other denominations."

—Mr. Venayek Pandurung, one of those who has been cured of leprosy by Dr. Bhau Daji, writes as follows to the *Gazette*: "Before the commencement of treatment I felt I was going to die a miserable death. I locked myself in my house, there to end my life in utter misery. For four years I did not come out to the verandah of my own house, nor did I breathe fresh air. My face appeared so horrible that I could not make up my mind to look at it in the mirror. I could not breathe freely. Blood came from my right nostril. My right ear shook when I walked from the weight of the swollen lobe. But my face is now bright and clear; hair has grown on my legs, from which it had dropped off. The insensibility of my left leg has disappeared, except on a spot about the size of a dollar. With this slight exception I consider myself perfectly cured. I am assured by Dr. Bhau Daji that in a few months even this remnant will disappear. When I went to try the skill of some qualified practitioners I covered my face. But since I placed myself under Dr. Bhau Daji's medical care, my disease has steadily, though slowly, decreased. Now every trace of the disease has disappeared."

MONDAY, OCTOBER 9.

—The Rev. Mr. Bruce writes about the famine in Persia: "The writer of this paper went from Ispahan to Teheran in the month of February.

The snow lay upon the hills, and snow and sleet showers beat in the traveller's face, while such a wind as can be felt in few parts of the world, except Persia or Russia, pierced through coats of fur. The road was crowded with miserable starving wretches trying to make their way to the capital—hundreds of women with hardly a rag on their bodies, little girls in the same plight, making, marches of thirty miles a day in the teeth of the snow-storms. How they lived through those dreary desert and mountain roads was a puzzle. At night they lay without clothes, often without supper, on the cold stone floor of the caravanserais. One night crowds came to my door for money to buy bread. I offered to buy anything that was to be had, but on inquiry there was literally none to be had for man or beast. Almost all the post-horses on those roads died of starvation. The loss of horses and mules in Persia, as well as that of men, has been immense. Blood was eagerly caught from the animals slaughtered in the butcher's shops by the beggars, and eaten; old leather bottles, in which ghee had been kept for years, were sold for food. I have often seen people eating chopped straw taken from the horse's mouth, and several times have I seen the grass and clover well chewed, oozing from the mouth after death as from a camel's. The instances in which children were killed and eaten were numerous and well authenticated. The king's son-in-law, who was governor of Yezd, a city of not more than 50,000 inhabitants, during these months, told me that over 20,000 people had died in Yezd of starvation. Half the population of many towns is said to have died, and in some places more. But the most melancholy feature of the whole picture was the utter indifference of the Mahomedan population and of the Government, and the cases of oppression and injustice which constantly came to one's notice. From many districts the governors, instead of taking less taxes during the famine, *increased* the burdens of the people. No effort was made to give work to the poor. On one occasion the king sent a considerable sum of money for the poor of Ispahan, but it all found its way into the pockets of the mullahs, or the governor. The *people* were not the better for it. If a little of the misrule and oppression of this country could be felt in India, it would make the people more thankful for the blessings of a Christian Government. One thousand blows of the bastinado is a common punishment, and if the sufferer dies under the infliction, no notice is taken of it. Often the sinews of the legs of prisoners are cut, and they are left to fate. I myself saw a poor debtor for a small sum of a few rupees given over to a tormentor, whose office it was to beat him day and night with a cat-o'-nine-tails, as long as the strength, not of the prisoner, but of his tormentor, could endure it, and then to bind ice on his eyes."

—Government have sanctioned the grant of a present of $2,500 to the Sultan of Lahej as compensation for coercing the Akrabee tribes.

—*Times of India*: "We mentioned last week that His Higness the Maharajah of Puttiala had bestowed a permanent endowment of Rs. 100 per month on the Himalayan Christian Orphanage at Simla. It is now our pleasing duty to record that His Highness the Maharajah of Jeypoor (possibly as a thank-offering on the restoration of his eyesight) has given Rs. 5,000 to the same useful and benevolent institution."

—New Zealand thinks herself competent to provide her own bishops: "Dunedin is the See of a Bishop. A Dr. Jeunen was consecrated in England, and at the same time the Rev. T. T. Nevill was elected in the colony to the vacant bishopric. The English-made bishop protests against his colonial brother having anything to do with the business."

—The *Pioneer*, reviewing Dr. Hunter's book, says:—"A standing rebel camp on the frontier, and a chronic conspiracy within the Empire; an elaborately organized system of proselytism by fanatical missionaries; warrior races at our most vulnerable point, whom our utmost vigilance can scarcely control, and who have time after time involved us in costly and inglorious campaigns; thirty millions of subjects, sullen, despairing, and aggrieved, the lawfulness of non-rebellion earnestly discussed, and hanging at last on the decision of a few Arabian law doctors!—All this is a splendid specimen of the 'art of putting it,' but (except of course as the rhetoric of a clever counsel) it is all rather ridiculous. The 'rebel camp' is *beyond* the frontier and will remain there; the 'chronic conspiracy,' if handed over to the Thuggee department, might be suppressed in a twelvemonth. As foreign rulers we must make up our minds always to have some small dangers. May we never have any worse than the present!"

This is the *Pioneer* way of 'putting it.'

—Reuter's Express, Melbourne, September 10: "The news from Fiji is discouraging. Several more white men have been killed there and at the New Hebrides, and the Fijian settlers have organised an expedition to arrest and punish the assassins. —A terrible fire has occurred in Sandhurst, destroying property estimated at £100,000. Preliminary steps are being taken to despatch a scientific expedition to North Australia, to observe the total eclipse of the sun."

—*Times of India*; Bhownuggur, Oct. 6: "Yesterday a little before two o'clock, the whole city was astounded by a strange noise, for which nobody can even yet satisfactorily account. To me, who was in an upper room at the time, it sounded like the discharge of a monstrous cannon at a great distance, followed by a very thick and heavy musketry fire, something like what I imagine is the noise a mitrailleuse must make. Other people say that they heard two reports, and others that the 'rattle' preceded the explosion, but every body agrees that something was heard."

—*Delhi Gazette*: "A lady who deplores the habits of drinking into which many women of the middle and higher classes in England are said to be falling, suggests the chewing of cedar-chips as a potent remedy! This is at least simple and inexpensive. One lady, given to the bottle, is mentioned as having been *cured* by the use of cedar-chips."

—Hongkong paper: "The annual Chinese Dragon Feast went off with great *éclat* on the 5th to the 10th inst. An enormous dragon, about 150 feet long, accompanied by the customary procession, was carried round the colony, to the great delight of the native population. An old English horse formed a noticeable adjunct to the pageant."

—*Bombay Gazette*: "The King of Burmah has adopted the custom of giving public breakfasts once a month. His Majesty appears to give a breakfast one morning to the European residents of the capital, next morning to the Chinese merchants, and on the following day to the Moguls and Mahomedans. The King is a strict teetotaler, and consistently gives his guests cold water to drink."

—H. M. S. *Megæra* was run ashore by the Commander on St. Paul's, an island about 3000 miles South of Cape Comorin, and the men were obliged to remain there upwards of 50 days before they were taken off.

—*Bombay Gazette*: "We learn that about a fortnight ago, four Hindoos, residing in the village of Delwara, in Kattywar, belonging to H. H. the Nawab of Joonaghur, committed suicide in consequence of their sufferings from starvation. We are glad to hear that a large quantity of grain has been forwarded by some of the members of the Kupole Bania community in Bombay to certain places in Kattywar where the people are suffering from the famine."

—*Pall Mall Budget*; Rome, August 30: "You will have heard by telegraph of the disorders provoked by the clerical demonstrations in favour of the temporal power on the occasion of the Pope's jubilee, and which have continued from the first day of the commemoration—the 19th inst.—up to yesterday. The outbreak began in the Piazza of St. John Lateran, where the clericals insulted the Italian flag, and was renewed a day or two after at the church of St. Mary-sopra-Minerva. There Father Tomasi mounted a chair and delivered a violent discourse in favour of the temporal power, describing Pius IX. as 'God upon earth' (*Iddio in terra*) and even calling him by the name of Jesus Christ. While he was uttering these phrases, some groups of young men with bludgeons entered the Piazza of Minerva, and, as their attitude was very menacing, a party of gendarmes called upon them to disperse. A portion of the crowd obeyed, but the majority refused to move, and the notorious Silvestre Tognetti headed them in an attack on the police. The Liberals now poured into the Piazza in great numbers from the side of the Pantheon, Roman College, and Santa Chiara. The police were forced to retire, but were succeeded by two companies of the 46th of the line, whose determined front awed the mob, but who only partly cleared the piazza, and the struggle was still going on when the religious service finished."

Tognetti was killed.

—*Geelong Advertiser*: "The Rev. C. I. Cameron delivered an interesting lecture at the Wesleyan Church, Wellington-street, Ashby, on Thursday evening, on 'India and its people.' The lecturer appeared to be thoroughly conversant with his subject, having spent a large portion of his time in the country referred to, and on this account his graphic descriptions of its products, natural history, together with its people, their habits, and industries, were the more valuable. A considerable portion of the details was devoted to an elucidation of the religion and the religious castes of the Hindus, and some of the facts were sufficiently novel to be instructive if not surprising. Altogether the lecture was exceedingly interesting, and, as such, was justly appreciated."

—*Friend of India*: "The Government of Madras has published an exceedingly important correspondence that has passed between the India Office and the Board of Trade, &c., on the one part, and the London Strangers' Home for Asiatics on the other, with respect to the serang system of engaging lascars employed in foreign trade. The Secretary of State for India has appointed an officer in each of the ports of London, Liverpool, Glasgow, Leith, Newcastle, North Shields, South Shields, Hull, and Bristol, to take note of the transfer of lascars from one ship to another, and he has requested the Indian Government to take means for the suppression of the serang system. The ghaut serang is the shipping master, and through him the money paid to the families of the lascars goes. The ship serang is the head of the crew, and he levies his black mail wholesale. In one instance it was found that a ship's stores ran short, and the men, put upon short commons, had to purchase their food from the ship serang who had plenty of food for sale."

"On the 26th August Mahomed Hussun Khan, Guffoor Khan (maternal uncle's son of Sirdar Mahomed Aslum Khan), and Haji Eeranee (a servant of Sirdar Mahomed Aslum Khan) who were arrested by the Cabul troops at Furrah, arrived at Cabul on foot, and in irons, under a guard of sowars. On inquiry, Guffoor Khan confessed before the Ameer that he had killed the Commander-in-Chief, with a pistol shot, by order of his master, Aslum Khan. Mahomed Hussun Khan, Koomadan, pleaded not guilty, as regards the murder of the Commander-in-Chief, but acknowledged to have been acquainted with Sirdar Mahomed Aslum Khan's order."

—The *Freeman* says that a circular has been issued by the Evangelical Alliance, calling upon Christians of all nations throughout the world to make arrangements for setting apart the week commencing January 7, 1872, for special humiliation, thanksgiving, and prayer. The circular, after suggesting suitable topics for exhortation and prayer upon the successive days of meeting, touches upon the necessity of united prayers, especially for heathen lands, and cites the astounding fact, that while 500,000,000 of the entire population of the world consists of Protestants, Roman Catholics, Greeks, Jews, and Mahomedans, the other 788,000,000 are entirely Pagan.

Tuesday, October 10.

—The educational policy of the Bengal Government is thus stated, officially: "It is not the policy of the Government to discourage English or high education, but it is its policy not to devote an entirely disproportionate amount of the funds at the disposal of the local Government to the education of a very limited number of persons, to the comparative exclusion of the much greater numbers who have equal claims on the State."

—"M," the *Friend's* London Correspondent, writes:—"The last examination for the Indian Civil Service exhibits some notable results, and gives rise to some serious reflections. The total number of candidates was, I believe, about 250; the number passed was 53; of these one of the coaching establishments, commonly called 'crammers,' furnished 16; a second 10, Dublin 4, and all other colleges, schools, institutions and seminaries, 5. The abolition of the monopoly of Haileybury has resulted in the growth of two private monopolies, which supply three-fourths of the Indian Civil Service. The monopoly is likely, under the present system, to be permanent. The advertisng the number and names of the successful candidates, far and wide, keeps up the name of the establishment, and attracts the attention of those who can invest £400 or £500 in the prospect of an Indian writership. These advertisements are as valuable as the announcement of a prize medal to a manufacturer or dealer. The cost of education ranges from £200 to £250 a year, and a successful establishment is worth from £500 to £600. It is certainly worth the while of the public authorities in India and in England to look the question in the face. The examination is a test rather of memory than of ability, and there is a great disadvantage in placing young gentlemen in

London, without any discipline, masters of their own movements, and exposed to all the dangers and temptations of this vast metropolis. I cannot see why the education for the first or preliminary examinations should not be completed at the public schools or institutions, where the students would be under the authority and rule of an establishment of masters."

—*Delhi Gazette:* "For some years past the Maharajah of Marwar, through his merciful disposition, had commuted the extreme penalty of the law into imprisonment for life, but finding from experience that the latter punishment is thought lightly of by bad characters, and several cases of murder having recently happened, especially the murder of an officer of the State by a postman, he has been led to see the necessity of adopting a rigorous policy, in order to check a recurrence of such cases."

—Serjeant J. W. Dudley, Ordnance, died on Sunday from apoplexy caused by excessive drinking.

Wednesday, October 11.

—*Bombay Gazette:* "Bombay men will be very glad to hear that the Duke of Argyll has entrusted to Dr. George Birdwood the permanent charge of the Indian Department of the International Exhibitions, which will now be held in London once a year. The appointment is, we believe, a well-paid one, and it is thoroughly suited to Dr. Birdwood's tastes and experience."

"A subscription has been opened at the Consulate in Bombay for the purpose of re-building the town of Pointe-a-Pitre, in Guadeloupe, which was burnt down by a great fire some months ago."

—The following telegram from Cabool *viâ* Simla, is published: "On the night of 3rd October Aslum Khan and Hussein Khan were killed in prison by their brothers, Hussun Khan and Kasim Khan."

—The preliminary census of the City of Madras having been completed, we learn that the number of houses is 51,970, and the population a little over 520,000.

—*Times of India:* "The total liability of the Bombay Municipal corporation amounts to rather more than 87 lakhs. This, of course, includes the disputed claim of the Government of India for the Vehar debt, which now stands, or did very recently, at 37 lakhs. This being deducted, it appears the theoretic deficit to which we alluded yesterday, is about 50 lakhs, instead of 45, as already stated; thus being about nine lakhs more than at the close of 1868, as shown in the Commissioner's report. Our guess as to the actual cash deficit is nearer the mark. It proves to be about 11 lakhs (£110,000)."

—News from Abyssinia, official: Messengers have arrived from Massowah with intelligence, that since the capture of Wagshoom Gobazay by Dejaj Kasa, the whole of central Abyssinia has broken out into rebellion. Lasta, with the exception of Sokatra, of which Wagshoom Teferri has taken possession, Wadela, Tchetcheo, and Bagunder, have fallen into the hands of Ali Bira, the chief of Yadjow, who was released from Magdala by the Army under the command of Lord Napier. Gondar has been seized by a petty chief, named Maj Waregna, and Godjam has fallen under the power of Adal Tesumma. The Galla Queen Mastwah, retains possession of Magdala and the Wollo Country. Wagshoom Gobazay and his brother Wagshoom Bira are confined in chains at Adwa, and it is reported that after the rainy season Dejaj Kasa will march to Gondar.

Thursday, October 12.

—Madras telegram: His Excellency Lord Napier of Merchistoun has called upon the *Madras Athenæum and Daily News* to retract the charges brought against him in the columns of that paper regarding the disbandment of the 19th Regiment N. I., otherwise an action for damages will be entered. Damages laid at Rs. 5,000.

The *Athenæum* said that Lord Napier "had infringed his duty as a Governor by depreciating in the eyes of the sepoys the authority of the Commander-in-Chief; he infringed his duty as a gentleman in making irregular use of documents communicated to him in confidence, not, be it remarked, in official, but in private, confidence."

—*Calcutta Examiner:* "We regret to have to announce the death of the Rev. C. E. Driberg, senior Missionary of the Society for the Propagation of the Gospel. Mr. Driberg was held in great esteem as a clergyman and a Missionary, both in European and native society. He came to this country from Ceylon as a student of Bishop's College about 40 years ago, and was among the firstfruits of that institution. He was ordained in 1835 or 1836 by Bishop Wilson, who, notwithstanding some theological differences during the Tractarian controversy, was always very fond of him. Mr. Driberg was highly respected both by Christian and non-Christian natives in the circles of Barripore and Tallygunge, of which he was the presiding missionary. The late Bishop Cotton reposed great confidence in him and frequently sought his advice in missionary matters. The present Bishop regarded him with still warmer affection as his lordship's counsellor and coadjutor in dealing with natives."

—Mr. Kennedy, P. W. D., was found dead in his bed with his throat cut, at Simla. He is said to have been drinking hard, but whether he killed himself or was killed by another, does not yet appear.

—*Bombay Gazette:* "It is ridiculous that the English mails should still take twenty, and we suppose, now the monsoon is over, it will soon be twenty-one and twenty-two, days to reach Bombay. When the Mont Cenis tunnel comes fairly into use, it is calculated that the time occupied in the journey from London to Brindisi will be about 60 hours. Add 12 hours, which ought to be a liberal allowance, for the journey through Egypt, and the land sections of the route will require just three days. Then there are, taking the Mediterranean, the Red Sea, and the Indian Ocean all together, 3,797 miles of water to be traversed; and no reason can be suggested why the P. and O. steamers should be unable to run at an average speed of 11 knots, so as to do the whole distance in 300 hours, or 12½ days—making the total time from London to Bombay only 15½ days. The old pleas that coals were excessively dear, and that they would not generate as much steam on this as on the other side of the Isthmus of Suez, cannot now be put forward to excuse the slowness with which the mail steamers do their work. Coal now is only half the price it used to be in India, and the engines of the new P. and O. steamers require, we are told, only half the quantity of coal that was formerly used to secure the same rate of speed."

Friday, October 13.

—*Bombay Gazette:* "We understand that about 900 candidates have presented their applications for the forthcoming matriculation examination in connection with the Bombay University."

—*Times of India:* "The single name in the telegraphic obituary of this morning is a notable one in the annals of the English army and the corps of Royal Engineers. The veteran Field Marshal Sir John Fox Burgoyne, G.C.B., is gathered to his fathers, having nearly reached his ninetieth year. Glancing back at the events in which he has been an actor, and the scenes on which he has looked, who shall say that the life of man is short? He was engaged as Lieutenant of Engineers in the Levant in the first year of the century; a little later he served in Egypt and took part in the reduction of Malta. Afterwards he was with Wellington all through the Peninsular campaign; twelve years afterwards he commanded the Engineers in Portugal, and, as every one remembers, his surprising physical powers enabled him to take a prominent part in the Crimean campaign."

—The *Pioneer* says that the contractor for the railway extension towards Gampola, Ceylon, is importing two thousand coolies from Bombay to take the place of the Tamil and Singhalese coolies at present employed on the works, who will soon have to take leave in order to attend to their own crops.

—We believe, says the *Englishman*, that the circulation of the photograph of Abdullah has led to the discovery of a clue to the man's antecedents.

—*Delhi Gazette:* "Further particulars relating to the sad accident by which Captain Hamilton lost his life at Morar, will be of interest to his many friends at a distance. In galloping past in column of half batteries Captain Hamilton's first charger, a bay Waler mare, became restive after passing the saluting point. He took her to the outer flank of the half battery, allowing the detachments to pass him. She however ran back immediately on to the flank gun horses, and was knocked down by the off leader, the gun pressing over both horse and rider, killing Captain Hamilton almost instantaneously."

—Deaths last week, 321.

—The *Deccan Herald* says that two attempts to shoot non-commissioned officers, were made last week, by soldiers at that station.

—*Delhi Gazette:* "We learn with regret of the death from injuries received during a scuffle, of a man of H. M.'s 65th Regiment. He was found in his bed in a dying state, and conveyed to hospital, where he died shortly after admission."

—*Cochin Argus:* "Can anybody tell us what on earth is the matter with our friends across the water—we mean the Vypeenites? While the Roman Catholics in town were *fêting* a live Bishop on Sunday last, that highly intelligent and 'Meritorious' body of Christians—known as the 'proper' parishioners of the Vypeen church—were having their innings, by presenting an address to the *portrait* of His Holiness the Pope! The thing is so deliciously absurd, that we should not have believed it, had it been mentioned to us by any one but our Vypeen correspondent. We should really like to know who is the originator of this novel mode of presenting addresses (involving no expenditure in postage) in order that we may immortalise his name and hand it down to a laughing posterity."

—*New York Times*, September 2: "During the month of July last I was directed by the *Times*' editor to investigate thoroughly the entire business carried on so extensively in this City by professional abortionists. In order to secure success, and to avoid suspicion, I was instructed to take a lady with me. After a long, tedious, and in many respects an unpleasant experience, we unearthed a mass of evidence that, if available in a Court of law, would drive a score of villains to the refuge of the State's Prison.

Among others upon whom we called was 'Dr. Ascher,' at his office in South Fifth avenue, as advertised daily in the *Herald* for months previously. We rang the bell, and were promptly ushered into the bell-way of an ordinary first-class house of the former period. It was of the kind of dwellings that would have been aristocratic ten years ago. A woman of, say, forty years of age opened the door, and led us into the parlour. As we entered the room a young girl emerged therefrom. She seemed to be about twenty years of age, a little more than five feet in height, of slender build, having blue eyes, and a clear, alabaster complexion. Long blonde curls, tinted with gold, drooped upon her shoulders, and her face wore an expression of embarrassment at the presence of strangers. She retreated to the end of the hall, and stood there for a moment, and then went to another part of the house. In a few moments the Doctor made his appearance.

'Do you wish to see me?' he asked.

'Yes, Sir. We have come to consult you professionally.'

The room in which we were seated was nicely furnished. A fine tapestry carpet covered the floor; at the window was an elegant mahogany desk, against the wall was a long easy sofa, in the centre of the room was a marble-top table covered with books and pamphlets, and chairs were placed about in the usual manner. Folding-doors seemed to separate the rooms, and adjacent thereto was what seemed to be a place, having a large cover of heavy damask. The man laid down the pipe from his mouth, for he had been smoking, and wheeling an easy chair in front of us, at once began the conversation.

'I suppose you called for medical services?' he asked.

'We called for medical information,' was the answer.

'Exactly; we probably understand each other. You wish to release a lady from difficulty.'

'We came to inquire what you propose to do, and what your charges are for such work.'

'Well, what are the symptoms—tell me exactly.'

'We tell you nothing; but suppose that a lady is——and that——are the symptoms. What can you do?'

'Well, you wish to save her, and her family. I can do it without danger. I will not fool you. You know what risk there is in this business. I want $200 down. If there is no trouble, I will see the lady safely through for that sum.'

'But the *result*—what is to be done with that. Are we responsible?'

'No, I will take take care of the result, with a significant look and motion of the hand to the lips. You need not trouble yourself about that.'"

On a subsequent visit, the writer of the above, A. St. Clair, was suspected by Dr. Ascher, and escaped with difficulty from the house. He then saw the young lady again, and when he next saw her it was in the Morgue murdered. The *New York Times* says: "Not only have the persistent efforts of the police been rewarded by the dragging of the abortionist from his lair, but at last they have been crowned by the positive identification of the remains of the murdered blonde. It

has at last been proved beyond the chance of a mistake that the deceased was Miss Alice Bowlsby, aged about twenty years, of No. 42, West-street, Paterson, N. J. This statement is not made without irrefutable proof of its truth. Inspector Walling stated on Wednesday night that there was no longer any doubt whatever of the identity of the butchered woman."

—*Overland Mail*, Sept. 22: Military critics who have had their judgment sharpened in the recent war, find numerous defects, but pronounce the campaign an important success. In some instances the mistakes were most ludicrous. The public demand that these military experiments should be annual.

The King of the Belgians has arrived in the Isle of Wight.

The King of Spain is receiving a most enthusiastic reception at Barcelona.

A profound sensation has been produced here by the telegraphic report of the tragic end of Mr. Justice Norman.

Descriptions of the opening of the Mont Cenis Tunnel on September 17 have directed every one's attention to the great engineering triumph.—A scheme to continue a railway from the tunnel to Kurrachee is advanced, under the startling title, "To India in Five Days."

Mr. Butt, the apostle of "Home Rule," has been returned for Limerick unopposed. He was represented at the hustings by his son.

By a free-trade concession for Alsace and Lorraine, M. Thiers expects to secure the evacuation by the Germans of the four departments adjoining Paris.

Rochefort and his sub-editors, Mourat and Muret, have been brought to trial. Rochefort is sentenced to imprisonment for life in a fortress.

The French National Guard is being quietly disarmed.

New York citizens have at length risen in earnest against the extraordinary and fraudulent expenditure which has been carried on by their civic authorities.

The King of Spain is a teetotaller, and lives in a style of almost primitive simplicity. He never drinks anything but water.

Selections.

FORCE AND MATTER.*

There is a singular charm, especially for younger students, in a work which professes to account for everything. We read a set of propositions, apparently clear and complete, embracing heaven and earth within their range, making the secrets of the universe obvious to the meanest capacity; and are delighted to find that wisdom is within our easy attainment. We possess ourselves of the talisman, and soon feel our superiority to other mortals. They are toiling up the hill difficultly in the mists of antiquated ignorance, we are walking in new light which we carry with us. Alas! we find, sooner or later, that there are still "things in heaven and earth not dreamt of in our philosophy;" but our humility has fled, never to return. We become for the rest of our lives dissatisfied sceptics. We have abandoned the domains of conscience and taken all our thought out into the cold region of pure physics, and can get no peace with our light. We accustom ourselves to the laws of a study based upon one kind of evidence, and refuse to consider the only evidence which another kind of study is capable of.

Next to the love of knowledge in excess comes the love of order in excess. We are fascinated by an arrangement in which everything finds a place and a connection. Nothing remains to be done, but to discern it all.

These are some of the reasons of the popularity of the shallow and superficial work of Buchner. Its apparent ease has led to its wide diffusion and extensive adoption as a marvel of materialism. We are, therefore, induced to give an analysis of the book and to offer some replies lest it should be deemed to be more formidable than it really is. We think our readers will perceive that there is nothing whatever to be in the least alarmed about in this German Armada. It has, however, we find, reached our Sunday-school teachers, and hence the desirableness of its consideration at present. We give the author's propositions in italics.

1. *Force is a mere property of matter, and, therefore, matter is eternal.* The proposition is a mere play upon words: it is said that we have no instance of force independent of matter, and, therefore, it is unphilosophical to suppose it. This is the very thing to be proved. The objector says, I see two phenomena, you only see one. They are not the same, says the former, though we see them combined. For aught that can be found here, the advocate for creative force remains master of the field, and therefore matter is not eternal, because force may have existed before it.

2. *Matter is infinite. Observation sets no bounds either to its magnitude or minuteness.* This can never be proved. The assertion is made on the hypothesis that instruments will be progressively improved so as to penetrate farther in each direction. This cannot be established, and, if established, we know not what would be discovered.

3. *The laws of nature, including the fate of man, are immutable. A spirit independent of nature cannot exist. Miracles are impossible.* Granted that the laws of nature, *i. e.*, of God, are immutable. When God performs a miracle (which is an act not in accordance with the general laws known to us), he acts on other general laws, quite unknown to us, operating in a vaster cycle than is open to our full examination. Professor Tyndall says that miracles are incredible, but the short answer is that men do believe in them, and believe on testimony grounded on experience of its value. They are established facts. The scientific man is impatient and incredulous, because they will not submit themselves to his first law; he cannot prevent our saying that there may be another, a higher law, the existence of which we induce from the necessity of belief in the testimony for miracles.

4. *Organic beings owe their origin and propagation solely to the conjoined action of natural forces and materials.* Who created the forces and divided the matter? Who caused the former to work along certain lines and the latter to arrange in certain molecular structure? The proposition is naught, it does not express materialism. Science is dumb, and waits for revelation to speak.

5. *Nature does not act from conscious design, but according to necessity. The argument from design is ridiculous.* The existence of science proves that there are general laws. There can be no laws without a lawmaker. Laws cannot be inevitable unless they have been made so by infinite power. Nothing less than infinite power could create necessity. Order and usefulness mean, in this relation, the same thing. Design is proved in either way. Given order and regularity (the actual condition of things) and design follows.

6. *Matter and mind, soul and body, are inseparable. It is not very difficult to assume the possibility that the soul may be the product of a peculiar combination of matter.* It is very likely that there can be no brain without phosphorus. But this does not tell us anything about the matter in hand, for no one pretends that phosphorus can think. The surmise that the soul may be a combination of matter is a needless, gratuitous, and impertinent remark, not worthy the name of hypothesis, and unworthy a moment's attention.

7. *Thought is a function of brain. Brain is the seat of the soul.* No one has ever seen or touched a thought. It is impossible to prove that it is the same as brain; if it is different that is all we affirm.

8. *There are no innate ideas. If there were, they would be uniform, whereas, the notions of different peoples vary.* This is rebellion against common sense. We everywhere appeal successfully to man as man. We find certain notions prevalent everywhere, which neither culture nor want of culture obliterate, though they may greatly be varied by these and other circumstances.

9. *The spirit dies with the body. Death is an eternal sleep.* The existence of God proves that there is a Spirit, and there may therefore be spirits in this world. The ideas which we have of progress, and of justice, lead to the belief of a hereafter. But we may as well at once grant that, beyond certain probabilities, physical science cannot attain to this truth. It is not within its province. For the same reason it cannot exclude or disprove the truth when brought from another province where it has been formally established.

10. *There is no such thing as vital force. The distinction between organic and inorganic forms arises from the first molecular arrangement, which contains the germs of these forms, being different.* This is the old fallacy. The cuttle-fish habit of retreating into a self-caused darkness. The "molecular arrangement" is the very thing to be inquired into, and respecting which we say that it speaks to us of God.

11. *There is no such thing as free-will, our thoughts and actions are determined by our circumstances.* Life is a warfare; there are crowns for victors. The existence of free-will is one of the primary truths. It needs no proof, perhaps is not susceptible of logical proof, but is nevertheless universally held and acted upon. No one believes that the physical world is all. How do I know anything. That which I know is not I. Then there is something besides phenomena. Phenomena lie as it were in the middle; consciousness one end, God at the other, of this connection. We know ourselves, not as machines, but as sources of intelligence and power.—*The Freeman.*

* *Force and Matter.* By Dr. Louis Buchner. Second English, from the tenth German, edition. Trübner & Co.

Miscellany.

—From an obituary notice of Phœbe Cary in the New York *Tribune*, August 2, we take the following:

One of her hymns—a favourite in many Christian families and congregations—we must quote, not only for its own sake, but because there is a story connected with it that we wish to tell:

NEARER HOME.

One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer my home to-day
Than I ever have been before;

Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the crystal sea.

Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer gaining the crown.

But the waves of that silent sea
Roll dark before my sight,
That brightly the other side
Break on a shore of light.

O, if my mortal feet
Have almost gained the brink,
If it be I am nearer home
Even to-day than I think.

Father, perfect my trust,
Let my spirit feel in death,
That her feet are firmly set
On the Rock of a living faith.

A gentleman in China, entrusted with packages for a young man from his friends in the United States, learned that he would probably be found in a certain gambling-house. He went thither, but not seeing the young man, sat down and waited in the hope that he might come in. The place was a bedlam of noises, men getting angry over their cards, and frequently coming to blows; near him sat two men—one young, the other 40 years of age. They were betting and drinking in a terrible way, the older one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of brandy, had just begun, and the young man sat lazily back in his chair while the oldest shuffled his cards. The man was a long time dealing the cards, and the young man, looking carelessly about the room, began to hum a tune. He went on, till at length he began to sing the hymn of Phœbe Cary above-quoted. The words, says the writer of the story, repeated in such a vile place, at first made me shudder. A Sabbath school hymn in a gambling den! But while the young man sang, the elder stopped dealing the cards, stared at the singer a moment, and, throwing the cards on the floor, exclaimed: "Harry, where did you learn that tune?" "What tune?" "Why, that one you've been singing." The young man said he did not know what he had been singing, when the elder repeated the words, with tears in his eyes, and the young man said he had learned them in a Sunday school in America. "Come," said the elder, getting up; "come, Harry; here's what I won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game, and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say that, for old America's sake, if for no other, you will quit this infernal business." The gentleman who tells the story (originally published in the Boston *Daily News*) saw these two men leave the gambling-house together, and walk away arm in arm; and he remarks: "It must be a source of great joy to Miss Cary to know that her lines, which have comforted

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on 28 February, 2020

so many Christian hearts, have been the means of awakening in the breasts of two tempted and erring men on the other side of the globe a resolution to lead a better life." It *was* a source of great joy to Miss Cary, as we happen to know. Before us lies a private letter from her to an aged friend in this city, with the printed story enclosed, and containing this comment: "I enclose the hymn and the story for you, not because I am vain of the notice, but because I thought *you* would feel a peculiar interest in them when you know the hymn was written eighteen years ago (1842) in your house. I composed it in the little back third story bedroom, one Sunday morning after coming from church; and it makes me very happy to think that any word I could say has done a little good in the world."—*The Advance.*

—The *Christian*; Mr. Geo. Hatton writes: On alighting at Wimbledon a few days since, during the Volunteers' Review, my attention was attracted to an Indian gentleman about to step into a cab to be driven to the camp. He appeared to be confused with the crowd of sightseers all around him, and was evidently anxious to speak to some one for information. Noticing this, I made my way to him, and he at once entered freely into conversation in good English, and pressed me to ride with him to the Common.

On the road I ascertained from him that he was a native of Bombay, and had come on a visit to England for a few weeks, and intended seeing the principal places of interest. He appeared very favourably impressed with London, and expressed himself surprised with the appearance of our city on the Sabbath, remarking that in Bombay business was quite as brisk on that day as on any other of the week. Anxious to speak a word for my Master, I asked him what he thought of the Bible and of Jesus, the sinner's Friend. At this question he appeared somewhat surprised, and replied—

"I have never read the Bible. I have learned the ten commandments, but do not know Jesus. I am a Parsee (a worshipper of fire), but believe I have an undying soul, and look for a resurrection of the body, and a day of reward."

He then went on to say that their Parsee teacher had recently been converted to Christianity, and had left them, much to their sorrow, to preach with the missionaries. On endeavouring to show him that Jesus was God's great gift to sinners, and that whosoever believeth on him might have the witness of pardon and peace, he became evidently concerned, and appeared as the eunuch of old, groping for light. I asked him if I gave him a copy of the Bible, would he search it? He replied, without a moment's hesitation, "Certainly I will." I assured him that if he did so, seeking for the Spirit's teaching, he would find the way of life. He then began to inquire who I was, and where I came from. I told him, and he promised to come to the King-street Hall, but appeared quite at a loss to know what we did there, and inquired if we would teach him morals. I replied, "We will tell you the way to heaven, which we ourselves have found."

By this time we had arrived at the Common, and my friend shook hands, promising to call for the Bible at the mission-hall before he left London.

After we had parted I regretted that I had omitted to ask for the name, and present abode of my interesting companion, but on my return home, while riding through the Strand, the omnibus stopped, and who should step in but my friend the Parsee. We exchanged names and addresses, and next morning I sent to his hotel, a copy of God's Word, a few other suitable books and tracts, and a letter enclosed. Dear reader, pray earnestly for this soul, and seek always and everywhere to spread the glorious gospel of the blessed God.—Yours, lovingly in Jesus, GEO. HATTON.

12, *Ampton-square, Regent-place. W.*

—In *Mountain Echoes* for September, the Rev. Robert Hunter notices the establishment of the Society of Biblical Archæology, in London. He says: "How wonderfully the careful examination of the Assyrian monuments and other relics of Semitic antiquity, which for some time has been in progress, has confirmed the historical portion of the Old Testament, especially during the period of the kings, will be apparent from the following extremely valuable statement on the subject, which we heard made by Dr. Brich from the chair of the Society, and of which an authentic record has now been given to the world in the pages of the British and Evangelical Review, for July pp. 508-9.

'Descending the stream of history, the oldest Assyrian historical monument—the cylinder of Tiglath Pileser, B. C. 1120—has been translated by four different scholars, and published in the Transactions of the Royal Society of Literature. Subsequent to that period, and in the reign of Shalmaneser—Vulnirari—Assyria not only conquered the land of Omri, or Samaria and Edom, but extended its conquest over Syria and Damascus in the half century subsequent to the time of Shalmaneser. Under the next monarch of Assyria, Tiglath Pileser II., illustrations of the history of the Old Testament continue to increase; and mention is found on the inscriptions of Azariah, Menahem Peka, Hoshea, and Rezin King of Damascus, with whom the Assyrian monarch carried on war. All these, be it recollected, are mentioned on contemporaneous monuments B. C. 750. We have thus important illustration of events hitherto known from other sources, which the Assyrian monuments either confirm or on which they shed a brighter light by the details which they give of the wars from the cruciform history and archives. As the page of history is unrolled, the annals of Sargon, about B. C. 720, record the conquest of Samaria, and the capture of the city of Ashdod, mentioned by the prophet Isaiah. Some remarkable historical cylinders in the British Museum contain the annals of Senacherib, his expedition against Jerusalem, and the events of the reign of Hezekiah, the tribute exacted by the conquerer from the King of Israel, with all the details of the troops employed for the invasion of Palestine. These events bring the contemporaneous monumental history down to the seventh century B. C.; and soon after under the reign of his successor, Esarhaddon, about B. C. 680, the Assyrian inscriptions contain an important notice of Manasseh, king of Judah. The successor of Esarhaddon was Asshurbaniapal, the Sardanapalus of the classical writers, the greatest of the Assyrian monarchs, for his conquests extended beyond Palestine; he added Egypt to the dependencies of Assyria, and defeated the Ethiopian monarch Tirhakah.'"

TELEGRAPHIC NEWS.

Berlin, October 6th: The German Parliament is convoked for the 16th instant.—An Imperial decree from the Emperor William sanctions five million thalers towards increasing the fleet and improving the fortifications on the coast of Germany.

Paris, 6th: M. Pouyer-Quertier left for Berlin today. M. Victor Lefranc has been appointed Minister of Finance in the interim.—The Prussians have completely evacuated the department of Oise.

Stockholm, 6th: The King, in his speech at the closing of the Rigsdag, regretted the suspension of the question of national defence.

London, 6th: The International Telegraph Conference at Berne has resolved to equalize the tariff by all the routes to India.

7th: Sir Edward Lugard, Earl De la Warr, and Mr. Cornelius O'Dowd have been gazetted Commissioners of the Army Bill.—Mr. Robert Stuart has been knighted, and Sir Frederic Rogers has been raised to the peerage.—The revolt at Goa having been suppressed, the military preparations in Portugal have been countermanded.—The Chartered Mercantile Bank have declared a dividend for the half year of 3 per cent.

9th: Mr. Thomas Seagraves has been gazetted Chief Justice of the Straits Settlements.—The strike at Newcastle has terminated, and the nine hours' system will commence in January, the men working over-time when required.

Paris, 9th: M. Lambrecht, Minister for the Interior, died yesterday at Versailles from a rupture.—M. Victor Lefranc will probably succeed him. M. Pouyer-Quertier had an interview yesterday at Berlin with Prince Bismarck.—The cholera at Constantinople is reported to have ceased. The total deaths are set down at 150 (sic.)

The following telegram from Paris was received by the Bombay Agent of the Comptoir d'Escompte yesterday afternoon:—

Paris, 9th October, 5-40 P.M.

"Subscribers to the Loan will receive 5-$\frac{8}{10}$ per cent. of the amount tendered for. Those who subscribed for a single share only will receive one debenture."

London, 10th: Advices from New York state that a fire broke out at Chicago on Sunday, and continued the whole of Monday. 12,000 buildings have been destroyed, and 50,000 people are homeless. The loss is estimated at 150 millions.—In the great conflagration at Chicago, thirty blocks of buildings were destroyed.—Her Majesty the Queen is now convalescent.

Obituary.—Field Marshal Sir John Burgoyne.

PASSENGERS SAILED.

Per Str. *Baghdad, viâ* the Canal, *7th:*

For Liverpool.—Dr. Chapples and 3 children, and Rev. Mr. J. Robson.

For Port Said.—Mr. J. M. Luff.

Per P. and O. Co.'s S. S. *China, 7th:*

For Southampton.—Mr. T. R. Long, child, and 2 infants; Mr. and Mrs. G. Lang, child, 2 infants, and one European female servant; Mrs. Barnes; Mrs. and Miss Doveton; Major and Mrs. C. J. Mead, child, infant, and one European female servant; Major R. Wallace; Mrs. Watling, 2 infants, and one European female servant; Mrs. Nugent; Lieut. Powell; Mr. Ashby; Mr. Neville; Mr. J. Smith; and Mr. Price.

For Brindisi.—Mrs. Forsyth and one European female servant; Mr. A. W. Wallaston; and Mr. T. Conlan.

For Aden.—Mr. R. H. Percy, and Mrs. Hunter.

DOMESTIC OCCURRENCES.

BIRTHS.

HEWSON—Oct. 5th, at Byculla, the wife of Mr. John Hewson, of a daughter.

MARTIN—Oct. 7th, at Nusseerabad, the wife of the Rev. Wm. Martin, of the Rajpootana Mission, of a son.

BALLANTINE—Oct. 8th, at Byculla, Bombay, the wife of Mr. Henry Ballantine, of a son.

MARRIAGES.

PEAT—FAGAN—October 3rd, at Hyderabad, Scinde, by the Rev. W. J. Pfeiffel, B.A., Captain Walter Scott Peat, Bombay Cavalry, to Florence Mary, younger daughter of the late Lieutenant-Colonel C. G. Fagan, Bengal Cavalry.

CHEETHAM—GREAVES—October 10th, at Mazagon Church, Ralph Hyde Cheetham, to Elizabeth, daughter of John Greaves, Esq., of Stockport.

BAILEY—GRAHAME—On the 13th of October, at St. Thomas' Cathedral, Bombay, by the Rev. G. Ledgard, S. P. G., Mr. Wellesley Cosby Bailey, of the American Mission, Umbala, to Miss Alice Grahame, daughter of Rev. Geo. Grahame, Dublin.

DEATHS.

CRICHTON—Oct. 1st, at Bombay, Conductor George Frederick Crichton, Ordnance Department.

D'SILVA—October 7th, at his residence, Mount Road, Mr. Richard J. D'Silva, late an Assistant Commissioner of Customs, and a grandson of the late Sir Roger D'Faria, aged thirty-five years.

D'CARVALHO—October 10th, Catherine Aurelia, granddaughter of the late Sir Roger D'Faria, and wife of Dr. S. A. D'Carvalho, G.G.M.C., and Portuguese Vice-Consul at Bombay, aged forty years, deeply regretted.

Advertisements.

BOMBAY BAPTIST MISSION.—LORD'S DAY SERVICES.

7-30 A.M., at 15 Middle Colaba.
6 P.M., at 5 Clare Road, Byculla.

BOMBAY TRACT AND BOOK SOCIETY.

Parties wishing to subscribe to any of the undermentioned Magazines for 1872, are kindly requested to send their orders to the Secretary of the Tract and Book Society, Bombay, before the 10th of November, 1871. These publications appear monthly in England, and are received monthly, overland. The Indian postage for the smaller periodicals is As. 12 yearly; for the larger, Rs. 1-8; but when two or more are taken, the postage is proportionably diminished.

	Rs.	a.
Sunday at Home, per annum	3	4
Leisure Hour	3	4
Cottager	0	10
Child's Companion	0	10
Tract Magazine	0	10
True Catholic	0	10
British Messenger	0	12
British Workman	0	12
Band of Hope Review	0	6
Family Treasury	4	0
Mi sing Link	2	0
Sunday School Teacher	1	4
Biblical Treasury	0	10
Sunshine	0	12
Bible Class Magazine	0	10
Child's Own Magazine	0	6
Infant's Magazine	0	12
Children's Friend	0	12
Good Words	4	0
Good Words for the Young (from Nov.)	4	0
Sunday Magazine (from October)	4	12
Missionary News	1	2
Kind Words	2	0
Gospel Trumpet	0	6
Good News	0	2½
British Herald	0	12
The Christian	4	0
Christian Work	4	0
Evangelical Christendom	4	0
Christian Treasury	4	0
Scattered Nation	3	0
Golden Hours	4	0
Christian Treasury, in Romanized Hindustani (from Allahabad)	2	0

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